

H. C. Smith

CHRISTIAN INTELLIGENCER.

One dollar per annum.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[Payable in advance.]

VOL. VI.]

PORTLAND, SATURDAY, DECEMBER 2, 1826.

[No. 19.]

[From the Religious Inquirer.]

Again, the KINGDOM OF HEAVEN is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the END OF THE WORLD; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the FURNACE OF FIRE; there shall be weeping and gnashing of teeth.—Mat. xiii. 47—50.

This passage, being part of our Lord's Sermon to the Jews, is justly thought to contain much instruction on many points of great interest to man. It is generally believed that Christ here speaks of a time when this earth shall be dissolved, at which period the angels of God shall separate the sinners from the saints; and cast them into the quenchless furnace of hell, where shall be weeping, wailing, and gnashing of teeth eternally. From such an understanding of the subject, many discourses have been preached, of the most terrific and soul-harrowing description, that have sent the hearers away in speechless grief, or the agony of commencing despair. They have been told the great day of God is at hand, when the righteous will shine forth as the sun in the kingdom of their Father, and the unrighteous be driven into utter darkness and eternal torment. They have been assured this interpretation of the passage is correct, as Christ says this shall take place at the end of the world, and that the wicked shall be cast into the furnace of fire at that time. With this idea in mind, the most solemn and impressive appeals have been made to the feelings of the audience; totally depraved men, who can as easily become gods, as effect the least improvement in heart or life, have been conured to make their peace with Heaven, before that dreadful morning shall come, when the offers of salvation will be no longer made, and no exertion to obtain the favor of God will avail.

When this is the common idea of the text, and horrid consequences have resulted from entertaining this opinion, and from its public defence, God and Christ will be honored, should a careful examination show the general notion to be erroneous, and the meaning of Jesus to be in perfect agreement with the object of his mission, the salvation of the world. For the purpose of learning the true import of Christ's words, it will be necessary to inquire, 1. what is intended by the kingdom of heaven; 2. what is signified by the end of the world; 3. what is meant by the furnace of fire?

To settle these questions satisfactorily, we shall rely exclusively on scripture authority,

and give no heed to the conjectures, or traditions of popes, monks, or cardinals.

1. The terms kingdom of heaven, and kingdom of God, which are used interchangeably, are found about 90 times in the New Testament, and signify generally the Gospel Dispensation, or the Christian religion, which is a spiritual kingdom in the hearts of men. Perhaps there is but one exception to this meaning throughout the whole evangelical writers; 1 Cor. iv. 50. By duly observing the connexion where the phrase stands, it will be easy to learn its true import in all cases, and to determine, with one or two exceptions, that it has no allusion to a future state of existence. When John came preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand, did he mean that the immortals would soon appear in glory, or that the Jews would die in a little time, and go into the bliss of God? he most certainly declared the gospel of Christ, or the coming of Shiloh to be at hand, and therefore called on the people to repent, in fulfilment of the prophecy; Malachi iii. 1, and 4, 5, 6. When Christ, imitating his precursor in the language he employed, began to preach repentance, because the kingdom of heaven was at hand, did he imply or affirm that any thing was intended by the terms, but the light and joy of his gospel? Mat. iv. 17. Christ, replying to the blasphemous Pharisees, says, but if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. By this he could not mean that a future state had come unto them, or that death was at the door; for he obviously intends to assure them that, as he cast out devils by the Spirit of God. Mat. xii. 28. When Christ said it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, could he possibly intend it was thus difficult for a rich man to die and go into a future state? Mat. xix. 24. Experience shows that rich men are liable to death as poor men; if death introduce both to endless joy, there is no more difficulty in one case than in the other. Christ therefore did not mean that riches obstructed the passage into the future state, but only that the rich and covetous found it extremely difficult to give up their possessions, or to expose their wealth for the kingdom of Christ. The chief priests and elders were told, the publicans and harlots go into the kingdom of God before you. Mat. xxi. 31. But did this imply that the publicans and harlots

would die, and go into the eternal world before them? The Pharisees and chief priests were informed by Christ that the *kingdom of God* should be taken from them, and given to a nation bringing forth the fruits thereof; Mat. xxi. 43. but most certainly he did not signify that the future state, or the joys of heaven would be taken from them, and given to another people. When the Scribe, who answered discreetly, was told, thou art not far from the *kingdom of God*, he was not informed that death was near, or that those who answered with less discretion would outlive him, but assured that he was almost prepared for the gospel dispensation. Mark xii. 34. When Christ says, wo unto you, Scribes and Pharisees, hypocrites! for ye shut up the *kingdom of heaven* against men; for ye neither go in, neither suffer them that are entering to go in, could he possibly mean that the future world was shut up so that men could not die, and that the Pharisees had the key that opened the gates of immortal glory? If this were his meaning, what Gentile can be saved? When Christ remarked to the Centurion, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the *kingdom of heaven*; but the *children of the kingdom* shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, did he signify, that those in the eternal world will be thrust out of it, or that those, who have entered into the joy of their Lord in the immortal state, will be driven into utter darkness to weep and wail? Matt. viii. 11, 12. These examples conclusively demonstrate that the terms *kingdom of heaven*, and *kingdom of God* signify the gospel dispensation, or the message of salvation that Jesus proclaimed to the lost sheep of the house of Israel. They moreover prove the generally received opinion relative to these phrases incorrect, and highly leads to false and dangerous results. I thought what has been said appears extremely plain, one other passage shall be cited, that doubts and scruples may be removed from all minds. Christ says to the Jews, therefore I say unto you, the *kingdom of God* shall be taken from you, and given to a nation bringing forth the fruits thereof. The accomplishment of this declaration is matter of record. Paul says, blindness in part is happened to Israel, until the fulness of the Gentiles be come in. While Barnabas and Paul preached the gospel at Antioch, the Jews contradicted and blasphemed; this caused the ministers of Jesus to reply to their countrymen, "it was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles; for so hath the

Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth." Hence it appears the *kingdom of heaven* was taken from the Jews and given to a different nation, "for when the Gentiles heard this saying, they were glad, and glorified the word of the Lord." It is then fair to conclude from the reasonings and examples which have been given, that the *kingdom of God* and the *kingdom of heaven* mean the gospel dispensation, or the christian religion; let us then examine these words as they stand in the 13th of Matthew. In this chapter, the divine Teacher describes the kingdom of heaven, or the ministry of the gospel, by six parables, varied according to the several particulars he intended to fix in the minds of his Jewish audience. When the kingdom of heaven is likened to a man who sowed good seed in his field; but while men slept an enemy came and sowed tares among the wheat, and went his way, we are to understand that the truth is emblemized by the wheat, and false doctrine by the tares, which shall be completely destroyed. The mustard-seed represents the gradual extension and final triumph of the gospel, though it seemed weak at the beginning, and as incapable of subduing the whole earth, as a grain of mustard-seed is of producing a tree. The parable of the leaven exhibits the same idea in another form, showing the efficacy of the Gospel to reconcile all hearts to its benign injunctions.

When Christ would describe the operation of true doctrine and falsehood, he speaks the parable of the field, and shows that the hay, wood, and stubble shall be consumed. When he would paint hypocrites or apostates, who say Lord, Lord, but do not the will of his Father, he speaks the parable of the sower, or of the net, signifying that tribulation and persecution will test the true disciple. The last simile is peculiarly happy in describing the condition of his disciples, and the motives of those who heard the gospel. Two of his ministers were called from their employment by this invitation, 'follow me, and I will make you fishers of men;' they might therefore be said to cast the gospel net over Judea, and to gather all, bad and good, who came to hear the word, to be healed, to see miracles, to eat of the loaves and fishes, or who came because their friends and neighbors did. However various their motives, however sincere or false their professions, the day of adversity unveiled their hearts, and settled their claim to discipleship. If they withered under the scorching heat of persecution, having no root in themselves, or became unfruitful through the care of this world, and the deceitfulness of riches, they were unfit

for the kingdom of God, or to be the persecuted followers of a crucified Master. But if they endured through the trying day, possessed their souls in patience, and brought forth fruit, they were genuine converts. This is the proper method to judge of all conversions, for men do not gather grapes of thorns, nor figs of thistles.

Thus it is evident the kingdom of God and the kingdom of heaven generally signify the gospel dispensation through the New Testament, and that they have this signification in the chapter we have examined, and are well likened to a net which was cast into the sea, and gathered of every kind, both good and bad.

[To be continued.]

[For the Christian Intelligencer.]

Man's Punishment and Future State.

1808.

This vault of air, this congregated ball,
Self center'd sun, and stars that rise and fall,
There are, my friend! whose philosophic eyes
Look thro', and trust the Ruler with his skies,
To him commit the hour, the day, the year,
And view this dreadful All without a fear.

Pope's Imitation of Hor. Ep. 6.

Having alluded to Christ, and the redemption of man through him, in my last number, it may not be improper to devote some more time to the same interesting subject, by way of explanation to the views already advanced.

For myself, I am not inclined to attach that degree of solemnity to the character, doings, and sufferings of Christ, which some have been accustomed to do. But far be it from me to say, that his character, doings and sufferings are not worthy of the *highest admiration* which mortals can feel. And far be it from me to say that his views did not embrace the *greatest good of man*. Beyond this, the most zealous cannot pretend to go, in his behalf. And here again, I would observe, that infidelity, in its attempts to traduce the character of Christ, (frightful as the word *infidelity* may sound in the ears of orthodoxy,) has never done more towards counteracting the good which arises from a knowledge of *his true character*, than what bigotry and superstitious reverence have, by laboring to extol and magnify him beyond what his true character in reality is. The poet very correctly says,

For virtue's self may too much zeal be had,
The worst of madmen is a saint run mad.

While infidelity may have reduced him to insignificance, in the eyes of the ignorant and inconsiderate, and in this way buried his virtues in neglect, bigotry and superstition have, on the other hand, promoted him so far beyond the comprehension of common intellects, that his virtues are again concealed no less securely, by the unfathomable mystery which is in this way made to

envelope them. Look at it for a moment. To talk about *three Gods in one God*, and *one God's being the same as three Gods*, is a kind of mathematical logic which common sense rejects as intangible vapour, calculated to puzzle without the prospect of a solution;—a kind of *changeable identity*, more resembling, in theory, the stick which the clown represented as being *too crooked to lie still*, than any other thing in nature, of which I can form any conception. And again, to speak of Christ's being *equal* with God in one breath, and in the next to speak of Christ's *praying* to his Father for assistance, confounds the reasoning of him who attempts to understand it, and he loses himself in searching for

"The point, where sense and nonsense join."

The proper way to test the doings and views of Christ is, to inquire into the evils and wants which he labored to remove from off the shoulders of the human family. His ambition was regulated by the condition of man at the time when he acted. And to know what was that condition, it is necessary to recapitulate for a moment, the history of man.

It is admitted by all who profess to have any acquaintance with ancient history, that mankind, throughout the inhabited world, were in a state of moral degradation in the days of Christ. Wickedness and oppression swayed an imperial sceptre over the intellectual world, and ignorance submitted to the injunctions of power and ambition, without distrusting the justice of the policy which dictated them, and in the absence of a standard by which to test the principles of social conduct, they thought not of inquiring *what ought to have been*, but only sought to know *what was*. To remedy this unhappy condition, into which mankind had gradually fallen in pursuit of means to alleviate the wants which they found themselves beset with, and to redeem them from the vice and ignorance in which he discovered them to be, Christ gratuitously offered his services and himself, and labored and suffered, even the ignominy of a death upon a cross between two thieves, to effect that benevolent and philanthropic purpose. He died for the world, for the redemption and salvation of the whole human race. But in what sense did he do this? Here is the issue upon which the grand mistake is made, out of which a greater part of the dissensions and differences of opinion in the world arise. Some understand that he died for the whole world, i. e. *in the stead of the whole world*, and thereby saved the whole world from death. Others say, that he died for *those only who would avoid dying by a willingness to comply with certain conditions which are prefixed to the salvation offered through his death*. The first is called *universal*

salvation, and the latter, *partial salvation*. But I would have the reader ask himself here, what *kind of a death*, did *Christ's death* save men from?

Christ's labors, sufferings, doctrines and death had nothing to do with the *natural death* of mankind, farther than justice, temperance and peace are calculated to prolong life, by their influence upon the natural system, and upon the great body of society. And as for all the talk which is had in the world, about the *spiritual death of man in a future world*, it is *mere talk*! It is true, it has acquired great popularity among the credulous; but it owes its popularity, not to any intrinsic worth, or to the deliberate considerations of those who confide in it, but to their neglect to inquire into its origin and to compare it with known truths and realities. Christ never died for the world, i. e. in the stead of the world, nor for any part of the world in that sense. But he died for the *whole world*, i. e. in the employ of the whole world,—for the benefit of the whole world, and as much for every rational being in the world, as he did for any one being in the world. He labored, and suffered for the world, in the same sense as Washington labored and suffered for the world, in particular view to our own country. He lived under the sentence pronounced upon Adam, and realized it as sensibly, perhaps more sensibly than any other person who has ever lived. He lived amid "thorns and thistles," procured his subsistence by "the sweat of his face," as much so as preachers of our own day do, and died the death of a man, with all the dignity of a philosopher, moralist, stoic and philanthropist. His views embraced the greatest good of man, which consisted in their redemption from a state of vice, wickedness, and ignorance of all the beauties of morality, and of those sublime truths which are analagous to and founded in the great first principles of universal nature. He taught, as man had never taught,—with fearless confidence, united with humility, simplicity and practice. He labored, and, through danger and sufferings, in spite of scoffs and ridicule, persevered in establishing his doctrine of *salvation from the punishments of sin*. He aimed the hatchet at the root of misery, and taught the world to avoid effects, by teaching them to remedy and destroy their causes. This mode of his suggesting, this suggestion of his, is of itself and alone sufficient to demonstrate the great philosophic researches of the man, and to have entitled him to the highest distinction in those days of ignorance and limited research when he lived. It shows, that he went back, far behind the *front view* of things, and inquired into their natures, origin, cause and means of existence, before deciding upon their character, or the proper mode of remedying their evil. And he fought the good fight, with a firm faith in the strength and effi-

cacy of those principles of humanity, justice and brotherly love, which harmonize with the works of all nature around us, and with an unrelenting assurance, that they need only be known in order to be both admired and practised, and need only be practised, in order to effect the happiness of a world of rational beings. He loved righteousness, not because it was popular in his day, for it was not so, because not understood,—but for *righteousness' sake*. He taught it, and sacrificed his own life to its support, not for his own sake, but for the sake of his fellow creatures and the world. He has saved man, and the world from the punishment of sin, not by taking away the sins which had then, already been committed, but by saving the world from the further commission of sin, and from drawing upon themselves thereafter its punishments or natural consequences. As in Adam all sinned, so in Christ all are made whole. That is to say, as we have in Adam an example of disobedience and consequent trouble, so in Christ we have an example of faithfulness and consequent enjoyment,—without reference to another world in the remotest degree whatever.

THEOPHILANTHROPIST.

[For the Christian Intelligencer.]

To a Young Universalist Preacher.

LETTER NO. VII.

My dear Friend—Having advanced what you have read in the preceding letters, in relation to the duties of the ministerial office, I anticipate a question, which I conceive, you are ready to propose, and which I ought to be willing to answer. You wish to know, on what ground the salvation of man should be preached? You have ascertained, that Universalists are divided in opinion; some contending for immediate salvation, while others believe in a limited punishment in a future life, intended, however, to reform the character of the subject; and you would know what views I entertain respecting these contested points.—These I shall endeavor to lay before you, in the same spirit, which, I trust, has dictated every former communication.

The ground on which Christ and his apostles predicated the salvation of sinners, must necessarily be the only safe ground, on which a modern preacher can exhibit it. The means which they described, by which salvation was to be effected, are as necessary to the attainment of the object, as they were, when the gospel was first promulgated. The nature, the moral condition of man is the same; the moral evils of which he is the subject demand the same means to remove them. The ancient ministers of the word testified repentance towards God, and faith toward our Lord Jesus Christ, as the only means of salvation; and when the method of grace was the subject of

their discourses, they insisted on these topics, with a pathos worthy the importance of their theme. They always held forth, that misery was the companion of sin, and consequently, as long as the sinner continues his course of disobedience, he must suffer the demerit of his wickedness. Nor does the gospel any where give me the least assurance of a deliverance from the effects of sin, except by a reformation of character, which, my own reason informs me, must be measurably produced, by feeling, and realizing the bitter consequences of a course of opposition to the government of God. And while the gospel asserts, that "in the dispensation of the fulness of times, God will gather together in one, all things in Christ," it does not pretend to fix the date of this period, nor give the smallest intimation, that any other measures will ever be employed to save the sinner, than a cordial belief in Jesus Christ, accompanied with sincere repentance for every departure from moral rectitude. No causes merely physical, no changes of the material constitution are allowed to have an agency in this important work. Sin is an act of the mind; it is this fact which gives it all its turpitude; and the remedy must be applied to the part where the evil resides. Besides, repentance is a work of which the sinner is conscious, and in which his will and affections are concerned. It is a process, in which he feels and acts as a conscious being, with a deep sensibility to his guilt and wretchedness, and with just apprehensions of the mercy of God. He sees, that divine goodness is indissolubly connected with contrition and penitence; and their exercises, which yield him unspeakable peace and comfort, are as well known to him as any mental or physical exercise in which he was ever engaged. I state these facts in accordance with the preceding remarks, and to support the idea, that no sudden change, depending on natural causes, can be substituted for the mental change, which the gospel requires in the subjects of salvation.

From what I have advanced, you may feel prepared to allege what indeed, I have often heard asserted, that the views here exhibited lead to consequences which you consider inadmissible. My system, you will say, supposes, that if a man does not repent in this life, he will have to suffer the pains of guilt and repentance hereafter. You wish to confine all punishment to the state in which sin is committed; you have no idea of extending sin or punishment into an immortal or eternal state. To this I answer, that as respects immortality, man is now as much in an IMMORTAL state as he ever will be, I mean, with reference to his spiritual part, unless we mean to contend for a dormant state of the soul from death to the resurrection. As to the existence of sin in an ETERNAL state, I have never intended to assert it. The

doctrine of the punishment of sin in the state in which it is committed, may be admitted as well by the believer in future punishment, as by his opponent. An eternal state is one that is fixed and unchangeable; it does not depend merely on changing residences, nor is it subject to the laws of locomotion. Sin will be punished in the state where it is committed, because that is a sinful state, which will continue till a state of holiness commences; but to say, that because we admit, that a man may pass from this life in a sinful condition, and continue in it, till disciplinary correction and emendatory sufferings shall have changed his character, therefore, we carry sin and misery into the eternal world, appears to me an ill-founded charge, and one that can answer no purpose but to prejudice the mind against a doctrine, on account of an inconsistency which it does not embrace. For the very reason, that the believers in a future, limited punishment, hold that sin and misery will come to an end, they cannot admit that the first is committed, and the last suffered in an eternal state.

Having pursued these reflections till I have reached the usual extent of my communications, I shall close this letter; and probably in a subsequent one I may resume the subject, and employ some further arguments to show, that the views I have here taken of this point are not so objectionable as many conceive.

Yours in sincere affection,

[From the New-York Tract, No. 3.]

The Letters of "Amicus Veritatis," to "the Editor of the New-York Universalist Book Society," published in the "Christian Telescope and Universalist Miscellany," are, as we conceive, *argumentum ad hominem*; but not a refutation, nor even an attempt to refute, either of the propositions laid down in our first number, under the head, "Revelation;" and therefore they do not merit a reply. But let "A. V." or any one else, undertake to refute any of our propositions, (arguing to the proposition, and not to the man,) and it shall meet with prompt attention: provided we can have an opportunity of replying through the same medium, and in the same work. But until this is done, it is perfectly useless "to strip the Deist of his covering," and to "expose the cloven foot of Deism!" For the rational part of community are already, and no wonder, too much driven to infidelity by such KNOCK-DOWN ARGUMENTS!!

But let it be shown that a revelation made to A. is equally binding on B. merely because that A. says that he has received a revelation from God! Let it be also shown, that what a man predicts is to be believed, merely because he professes to be

a prophet, or is so considered by others, without his character as a prophet being first established, either by the fulfilment of some of his predictions, or else by his working miracles in confirmation of them! And, lastly—Let it be shown that pretended miracles, such as *might* have been performed by human power, or counterfeited by human wisdom, of which the attending circumstances were altogether improbable, the real facts such as the outward senses of men could *not* judge of, and done in a private corner, before incompetent witnesses, and handed down to us through such sources, as to leave a rational doubt as to the truth of the matters of fact, ought, nevertheless, to be believed as real miracles performed by the power of God alone, and, as such, *ought* to be received as the final sanction of revelation!

The above is but the exact counterpart of our former statements; and until these things shall be shown, (which, we conceive, no man in his senses will attempt to do,) all our positions, as published in our first number, under the head, "Revelation," remain firm, unshaken, and unmoved. We still believe, however, that the Bible contains both prophecy and miracles which are not liable to the above objections; but if it does not, how can rational men believe it as A REVELATION FROM GOD?

CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, DECEMBER 2, 1826.

Amusing and Interesting Discoveries.

In running the eye over the columns of "Zion's Herald," for Nov. 22, we were gratified on learning, that "Arminians" in New England, are not prepared to bow obsequiously to all the *wills and wishes* of their "Calvinist" neighbors. It appears that the "Boston Recorder and Telegraph," (edited by the same *Asa Rand*, who preached the famous *Gorham* Sermon, against Quakers, Arminians, &c.) has recently contained an article, headed, "Defection in New England," in which "Arminians" are *classed and coupled* with "Arians," as being equally defective in relation to doctrine; and that neither of them belong to "the Orthodox" club. But our Methodist friends should not be surprised at such language. Brother *Asa* only wanted to examine their pulse, in a kind of *doctoral* manner. He wanted to know how they would act, when they come to feel the "fine points" of the *Orthodox* system. He knew that by *baiting* his hook with the charm, "*amalgamation*," the Arminians first caught at it *slily*, but had, of late, seemed to bite in good earnest. Hence, *Asa* thought best to try his line a little, in order to ascertain whether it would answer to propose a *National law-religion*. But the moment he makes a distinction between *Orthodoxy* and *Arminianism*,

the Methodists express surprise, and complain of being underrated. Unfortunate for the *Recorder* editor!

But on coming to the editorial department of the *Herald*, we were surprised also; for the editor has boldly criticised upon a Volume of Sermons by the Rev. Mr. Clarke, late pastor of the first Church in Amherst. His remarks are as uncereceremonious as ours would be, in speaking of the same author. The editor of the *Herald* says, "We were much surprised to find in the leading sermon of the publication, entitled, 'The Church safe,' an *astronomical bugbear*, which will not go far to establish the author's reputation for modern scholarship. He says, 'The very comet, so long considered lawless, how is it curbed and reined in its eccentric orbit, and never yet had power or commission to burn a single world.' That a comet *never* had power to burn a single world we readily admit;—for it carries no more fire than a Quaker's trading ship." Pretty plain language this, for *Zion's Herald*.

The editor goes on and accuses "the Orthodox" Sermonizer of throwing "a mysticism around the words 'repent and believe,' intimating that some stupendous, supernatural exertion of the soul must rend the very heavens to perform the simple and childlike duties of repentance and belief." Here we pause to ask, *Who*, in the name of wonder, is the editor of *Zion's Herald*? When Methodists begin to expose the *enchancements* by which "the stupendous and supernatural" conversions have been carried on, in this country, well may the other combined sects tremble for the safety of their craft. We are happy to see, in *that paper*, the rational doctrine, that repentance and belief are simple childlike duties. The opinions there advanced, are worthy of an able, liberal, enlightened christian.

THE RESURRECTION.

MR. EDITOR—I was well satisfied with your Reply to "J. B." in the 14th No. of the *Intelligencer*, respecting the immortality of the soul, but the Question by "A. S." in the 16th No. is of great importance to every one, and notwithstanding your candid observations in answer to him, yet, I am still embarrassed with the subject, and must therefore ask for further explanation, which, I presume you will be ready to grant.

You have shown that the *soul, spirit* and *body* are three distinct parts of man, and that the spirit and body can exist without the soul; and have referred us to Matt. xxii. 23, 33, to prove the *immortality of the spirit*. But on turning to the passage, I find it speaking of a "resurrection." The question arises,—a resurrection of *what*? Is it temporal or spiritual? or is Christ speaking of himself?

In St. John, xi. 25, 26, Jesus said unto the woman, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Can it be that our Saviour was here speaking of a *literal* resurrection? If he was, would it not seem to follow, that those who believed and lived in his religion, would never die literally, and consequently, never need his resurrection? I should be much gratified, Sir, if you would give us, as you have opportunity, the Scriptural meaning of the terms, "Resurrection," "Angels of God," and "Kingdom of God." Is the doctrine of the resurrection of the body taught in the *Old Tes-*

tament? and, of what *Scriptures* did Christ accuse the Scribes of being ignorant, in Matt. xxii. 29.

Respectfully yours,
Lewiston, Nov. 1826.

TYRO.

ANSWER.

Dear Sir,—The subjects which you have proposed for consideration are truly important, and we should be happy in presenting you, (and all our readers,) with an elaborate explanation of each distinct point, could we be persuaded that such labors would be extensively useful. But, Sir, it is not in the power of the writer, to treat on any metaphysical and abstruse question, in such a manner, as to be clearly and generally understood.—Others, perhaps, are more fortunate in the choice of words.—To adduce an example which is applicable in this place, we need only refer to your own remarks above: and of your candor and liberality, no doubt exists.

In the second paragraph, you say, we “have shown that the *spirit* and *body* can exist *without* the *soul*.” That you, brother, understood us to convey that idea, is not disputed; but that you will continue of that opinion, after re-examining our observations, we cannot admit.—You also say, we “have referred” our readers “to Matt. xxii. 23, 33, to prove the *immortality of the spirit*.” Here, again, you have accidentally misunderstood our meaning. By turning to the article, on 126th page, you will readily perceive the mistake. We intended to convey the idea, in the 2d division of our remarks, that however *plausible* the doctrine of the *spirit's immortality* might be, yet, we did *not* rely on any metaphysical subtleties, as evidence of man's future immortal existence; and the reference to Matt. xxii. 23, &c. was designed to show that, a proper resurrection, as declared in the Scriptures, was the principal ground of evidence of such a fact; or, as we expressed it, “a *change from mortality to immortality*.” We also referred to Corinthians, chapter xv. as direct and positive proof that men will exist and be incorruptible, after the death of the body. But the immortality of the *spirit* is not there asserted, as the ground of man's future existence. The apostle, as may be seen in that chapter, did not conceive it necessary to introduce any other argument, than the *Christian doctrine of a resurrection* to an immortal constitution, to sustain the faith, enliven the hopes, and cheer the hearts of his brethren, while casting their wistful eyes into the unmeasured regions of futurity. Should we not be satisfied with the apostolic argument? What more can we reasonably ask?

Your request concerning certain terms, will be duly and respectfully considered. *Our limits compel us to be brief.*

Proposal for a New Work.

The attention of our readers is called,—and through their instrumentality the attention of others,—to the Proposal on our last page, by Br. SAMUEL HUTCHINSON, for publishing his reasons for having embraced, and for continuing to defend, the doctrine of Universal Salvation. It was our intention to have presented our readers with the outlines of

the work, as we learned them by a private letter from Br. Hutchinson; but the letter is missing, at this moment, and we have neither room nor leisure to do justice to the subject by recollection. Something may be expected in our next. We trust that our confidence in Br. Hutchinson's ability, faithfulness and piety, will be sufficiently expressed, by inserting his Prospectus in our paper, and in addition thereto, *printing* at our own expense, and without the hope or wish of any pecuniary compensation, a number of Subscription Papers, to distribute in different directions.

Those who can assist our good friend by obtaining subscribers, but are not furnished with a Subscription Paper, are respectfully requested by the Author, to *copy* the *Title and Conditions* of the work, from this Number, to supply the deficiency.

Editors of Universalist publications, especially in New England, would confer a favor on a most worthy Brother, who is feeble in body, but strong in mind and in faith, by assisting him in laying this testimony in behalf of Universal Grace and Salvation, before the public.

WANTED.—A few of the first Number of the *Christian Intelligencer*, Vol. VI. to make out whole sets for new subscribers. Any friend that can do it conveniently, is requested to forward that Number to the Editor.

NOTICE. We have the pleasure to announce, that the *Providence Telescope & Miscellany* is about to be resumed; and the editorial concern to devolve on Br. DAVID PICKERING.

MARRIED,

In this town, by Rev. Dr. Payson, James S. Keith, Esq. Attorney at Law, of Hebron, to Miss Mary C. Norton.

By Elder S. Rand, Capt. Ezra Bibber to Miss Judith Griffin.

By Rev. Mr. Ripley, Mr. Harrison Lewis to Miss Dolly Wilson both of Portland.

In Cape Elizabeth, by Rev. Mr. Streeter, Mr. Josiah Berry of Portland, to Miss Eunice Strout, of the former place.

DIED,

In this town Mrs. Betsey Williams, aged 44.

On Tuesday morning last, Mr. ROBERT LEACH, aged 28; a moral, honest, industrious and worthy citizen. Mr. L. had been gradually declining for nearly a year; but continued actively engaged in business, till within a few weeks of his demise. His patience, fortitude and composure during his last illness, were never surpassed. So strong was his confidence in the overruling benevolence of his heavenly Father, that he endured pain, and contemplated the rapid approaches of death, without a murmur or a sigh. He has left an amiable wife and one lovely child, together with a tender mother and sisters and other relatives and friends to deplore his death. Yes, the whole circle of his acquaintance will mourn with the afflicted, that so excellent a young man should have been cut off, in the midst of usefulness.

On the 16th ult. Mrs. SALLY K. wife of Mr. JOHN SAWTELL, and eldest daughter of M. Ebenezer Waite, of Livermore, (Me.) This virtuous and amiable woman was violently seized on the 12th ult. when her only surviving child was about a week old, and continued in extreme agony of body and mental derangement, for two days; she then became rational and calm, recognized her husband, parents and friends, and was able to afford them the consolation of knowing, that she felt reconciled to the will of God, and died in hope of a glorious immortality. May our merciful Parent sustain and comfort the hearts of all the mourning relatives.

POETRY.

ETERNAL PRESENCE WITH GOD DELIGHTFUL.

That glorious day will surely come,
Th' appointed hour make haste,
When all shall stand before the throne
Of Universal Grace.

Thou lovely chief of all my joys!
Thou sovereign of my soul!
O how delightful is thy voice
Which heals and makes me whole.

The whispers of that charming Word
Will so delight my ear,
My soul will be in raptures, Lord!
And bid adieu to fear.

What! shall I thus possess my life,
Where none can ever die?
And bathe in seas of heav'nly bliss,
Beneath my Father's eye?

O happy state of joy and mirth!
To see the God I love!
To leave this sordid, grov'ling earth,
And soar to worlds above!

Jesus will throw his arms around,
And press me to his breast;
His gracious smiles will dry my tears,
And soothe my soul to rest.

Jesus! the friend of sinners, came
To grant their souls relief;
He'll ne'er despise a sinner's name,
Although he were the chief.—WATTS, (altered.)

FINE THOUGHTS.

"Finally, whatever may be our thoughts, our words, our writings, or our actions, let them all be subservient to the promotion of science and the prosperity of our country. Pleasure is a shadow; wealth is vanity, and power a pageant; but knowledge is extatic in enjoyment, perennial, unlimited in space and infinite in duration. In the performance of its sacred offices it fears no danger, spares no expense, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, encircles the globe, explores sea and land, contemplates the distant, examines the minute, comprehends the great, and ascends to the sublime. No place too remote for its grasp—no heavens too exalted for its reach—Its seat is the bosom of God, its voice the harmony of the world. All things in heaven and earth do it homage, the very least as feeling its care, and the greatest as not exempt from its power. Both angels and men, creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring it as the parent of peace and happiness."

When we have no pleasure in goodness, we may with certainty conclude the reason to be, that our pleasure is all derived from an opposite quarter.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION, A BOOK, ENTITLED

AN APOLOGY

FOR BELIEVING

IN UNIVERSAL RECONCILIATION

OR,

AN APPEAL

From the Inferior Court of Bigotry, Superstition, Ignorance and Unbelief, to the Supreme Court of Proper Candor, Sound Reason, Good Understanding & True Faith.

ALSO,

A KEY TO THE BOOK OF REVELATION,

AND SHORT NOTES ON THE SAME.

BY SAMUEL HUTCHINSON.

CONDITIONS.

I. The Book to contain about 200 pages 12mo. Price to subscribers 62 1-2 cents if bound, or 50 cents half bound, to be paid when the Books are delivered.

II. The person who shall obtain eight subscribers and be accountable for them, may have the ninth gratis; and so in proportion for a larger number; but, if any person will be accountable for 48 copies, he may have 8 gratis.

N. B. As the Author believes his motives to be laudable, and is so out of health that he cannot go abroad to preach or to transact business, he earnestly solicits the assistance of Universalist preachers, in Maine, New-Hampshire and Massachusetts, and all others who are friendly to the truth, to use their endeavors to obtain Subscribers, and forward them to him, in *Buckfield, (Maine,)* by the 20th of February next; as the work cannot be published, unless the subscription is sufficient to defray the expenses of publication. BUCKFIELD, (Me.) Nov. 1826.

AGENTS.

We deem it unnecessary to republish the names of our Agents in this State, excepting where new appointments have been made.

Brunswick—J. M'Lellan, Esq. P. M.
Farmington Falls & N. Sharon—J. P. Dillingham, P. M.
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Waterford & Bridgton—N. Howe, Esq.
Wales & Monmouth—D. Plumer, Esq.
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Br. Sylvanus Cobb, of Waterville, is General Agent for this State; so that other Agents and friends in general, are requested to make remittances to him of whatever may have been collected, whenever it is convenient.

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PUBLISHED BY

RUSSELL STREETER, Editor and Proprietor.